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586 587 Lesu. They were likewise divorced because, according to his story, she did not like Lesu and wanted to return to her own place.

Lumaeris continued his matrimonial adventures, and now married Bebele from a village about twenty miles from Lesu. They lived together at Lesu for many years until she died. Then he married Murit, who comes from a bush village. She is still living and the two are still married, but she is old, with one eye gone, and unable to work. So recently (a few years ago) he took an additional wife, Kuti, who is both young and attractive. This is his matrimonial status at the present time. Of his ten wives, two died and two are still living with him. The remaining six either left him or refused to leave their own village or island when Lumaeris wanted to wander about. In most of his marriages Lumaeris was unwilling to follow the custom of matrilocal residence. Whether there were other reasons, physical or psychological, which might account for his seeming inability to hold a woman for any length of time I do not know.

SEX TABOOS

835 Up to now, in discussing sexual life, we have stressed what people do rather than what they are forbidden to do. A study of the prohibitions or taboos is likewise necessary to an understanding of people's actions. First there is the most important rule of exogamy. No Eagle man may marry or have relationship with a woman of his own moiety, and the same applies to men and women of the Hawk moiety. So to each man half the women of the society are forbidden, and to each woman half the men are forbidden. It is merely an extension of the brother-sister taboo applied to all 835 members of the same moiety. Infringement of this taboo is 684 the worse crime of the society, and the punishment is death. 762 Usually the two people who break this taboo commit suicide,

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the most common form of which is throwing oneself from a tree. If they did not do this they would be killed by their own clan relatives. Of those people who break the taboo and are not found out, we can, of course, know nothing.

Other taboos cannot compete in seriousness with incest, and are mainly concerned with occupations or with certain periods in the life of the individual. Most of the sexual occupational taboos have already been mentioned in the discussion of economic structure, and are merely summarized here.

Taboos observed before fishing, hunting wild pig, going to war: a man may not have intercourse the night before, and if it is a shark-fishing expedition continence must be observed for a month in advance. Also, if possible, he should not eat with a pregnant woman or look at menstrual blood. If his wife is pregnant he may not go on any of these expeditions.

Making of *tsera* (not a Lesu occupation): a man engaged in this task must have no sexual relations with anyone while making the currency.

There are no sex taboos connected with house-building, making a canoe, or any other work.

Taboo connected with pregnancy and infancy:

1. During pregnancy the woman must be continent.
2. During the infancy of the child (suckling period) both the mother and her husband must be continent.

The breaking of these taboos brings its own punishment: bad luck and no success in the occupations, and illness for the child in the case of taboo connected with pregnancy and infancy; but breaking the incest taboo is considered a crime against society, which, through the agency of the clan, punishes violators. Other taboos concern only the individuals who violate them. If they are broken, the individual breaking them will have bad luck in his occupation, or some ill fortune will befall him. There is a direct relationship